M 1670

Wednesday, September 17, 1969

Group II & III

New York City

[redacted]

Must Remain in
Transcription Room

MR. NYLAND: So, tonight, there will be another onelike this next week, as you probably remember. Then there will be two or perhaps three meetings where I will not be here. The meetings will continue and everybody is welcome. I will ask a few people to take responsibility for answering question and perhaps you will profit more than by just listening to me. Because if you ask questions of those who, you might, say, who are not as long in Work as I have been - I dislike the term 'in Work', but it's the only way by which one can qualify the association with Work, if one actually makes attempts to Work on oneself. It may be easier if you talk with people who are a little closer to you in the sense of understanding Work from the beginning to wherever one is. Because I'm afraid that after several years, certain things become more commonplace or they become much more part of a person and then they become part of their life. Sometimes they become habitual and sometimes it is difficult to remember how it used to be. There (are) certain things (that) are difficult after some time, and when you practice, there is of course a little ease and dexterity is acquired. And then when one wants to answer a question which comes from the beginning, one may not always have the

words for it and it is difficult to place oneself in that kind of condition every once in a while. So I hope it will be profitable for you to come to such meetings and there will be enough people who will try to answer.

It also will work the other way - that is, they will have an ø opportunity to repeat what we started out with a year and a half or so ago, when we had smaller groups and hen they were leaders of such groups. It is difficult of course when there is a large group, but when there are a few more who could form a nucleus, it might be quite right if each person leaves the other alone in answering a question without trying to interfere, or even to augment it, so that each question and answer can stand on its own feet. And I hope that that will happen so that there is no, as I call it, interference. Interference very often takes the form of trying to elucidate a little bit further. But when one hears the question, it is always up to the person who is supposed to answer; or anybody who afterwards does answer, is to enter into the question in a such a way that they know where the question comes from. And many times the level of one's own life or you might call one's being, is simply indicated by the kind of a question and how it is expressed and even to the extent that what kind of the words are being used. Ahd that therefore the person who has to answer, he has to listen very carefully and during the period of the question taking up some time, he has toformulate already from the very beginning, changing over as the question is developed, so that his answer also becomes more or less developed in the direction in which he thinks such an answer should go. For that, I say, it is extremely useful for people to answer questions.

When I now say: What is it you prefer? In a larger group like this, where some are vocal and some are not-- I don't remember that this

week, I go any kind of a note of questiohs that were in the mind of people, so that we could latdh on to that. And when that is not the case, I am faced with exactly that same difficulty, because where are you all in your life, in your wish to find out something about Gurdjieff? It is rather cheap to say that of course we'll talk about Work. That goes without saying. Of course we talk about Work. We want to talk about it because that's the reason we come here, and I think that it is necessary that you also are quite clear that you come here for that definite reason: to find out what is Work, if you don't know it, to find out for yourself what to do when you are working and you are up against it a little bit. Or also that that what we talk about is received by you in a certain state. And this I think is very important to understand because if you come to a group of this kind, which is a mixture of different people - some of you I do know, others I don't at all. And I may not even reach, in any way, the place where you happen to live and then I cannot help it when there is no particular contact. And you might also say that out of hundred people, I cannot be so extremely sensitive that I receive all vibrations from different people as you sit here in the room - assuming even, for a moment, that you are sending out vibrations, which I doubt very much that you do. So that then, when the question comes up of how to answer and then you listen and you try to get out of a question which is mentioned by someone else and an answer which belongs then more or less to that person, you try to extract something for yourself. And maybe you are completely wrong in then taking the answer as it applies to you, because in this kind of work, many times where one starts from and where the people are of a different kind and where their education, without any question, is never the same and when the experiences of the life may be a little similar but always are sifted

through (the) filter of your own personality, then of course you have to have a certain kind of answer that applies to you. And it is not fair even to take an answer from someone, because that person made an attempt to ask and you would take simply and soak it up without having done any particular work for that. That of course is wrong. On the other hand, you will extract something from any kind of an answer and even from any kind of a question, because if you listen to a question, you start probably to formulate in your own mind what it was that made that kind of a question you ha already. I think when the question is finished, an idea of how you would be or that it is stupid to ask that kind of a question or that you already know so well what the answer would be so that you could give the answer - and things of that kind come up in you and, in a very general way, it applies also to any kind of an answer I would give.

The requirement for all of you is to be open, that is no question about that; also that you will be unprejudiced; also that you come xxxxxi trusting - and this, I think, is very important because if you don't trust what I am saying, then there is no reason for you even to take anything in. If, on the other hand, you trust, in this kind of Work it is alsays with an idea that you believe it is applicable to yourself. And that the trust then can go over into a verfication on your own part, so then when certain things are set which you might say it appeals to you, that then you have a chance in your own experience to verify whatever the answer has been. And the greatest benefit that you would derive is of course that then you take any kind of an answer, and even any kind of a question as asked, for yourself and to see in what respect it applies in your life, what part of it xxxxxx perhaps could be useful, and what part already you know and what part perhaps is still a closed book. But, as

I say, the trust has to be there. And it is really not trust because it's only a statement of sincerity. And whenever you come in contact with anything that is sincere in the form of a person or in the form of a book, of something that is a little more essential than you usually encounter in ordinary life, immediately then something should be touched in you of that same kind of sincerity. And of course, if it is there, it is fortunate. If it is not there and you remain superficial, these kind of question and answers of course will not amount to anything whatsoever. But when you are sincere, then you will extract whatever you think is applicable and you will want to do this. I don't want to give you any particular task in this meeting. The task at the present time should be left to you. I assume sincerity. I assume sincerely a wish that you want to find out what you don't know as yet.

So, if you now have questions of that kind, where you would like to try to get an answer to it and where you think that this time that you trust me to give you a certain answer which quite definitely is verifiable not only for you but also for me, that then we have (a) certain level of a conversation. And this is what I would like to try tonight, instead of just giving a little talk, which may be logically built up and coherent enough so that you can follow it. It is not now the question of me speaking. It is much more you talk and then I would like to say whatever I think I ought to.

Who has, now, questions?

Yah.

Paul Stegman: The Work has given me a tremendous satisfaction with myself and in many ways. And I've come to a little bit of a conclusion that if I become content with this satisfaction - I almost can't help it - which may be affecting my progress. What can I do to overcome

this almost inevitable result of satisfaction?

MR. NYLAND: You know, Paul, whenever one starts to dig a well, you have to have in mind that when you want to strike water, that the certain gallons is enough for you to satisfy you or the requirements of your household. So you dig, and you dig thirty, forty feet; or you drill a well and make it a deep well and you go down to a hundred and hundred and fifty, and let's say you get four or five gallons per second or per minute or whatever it is. You say: Let's stop because I am now satisfied and really that what I need for my household is sufficient. You see, I set out with something that I have in mind. Now if I happen to talk to a friend of mine who says: Oh, you only have five gallons; my well gives me ten. Then maybe I will start to think: Should I have ten or not? And although I am satisfied with five, I will say I will be more satisfied with ten. So I keeping on digging. Where is the point of satisfaction?

I look at myself. I see what I am. I also imagine a certain picture of myself, of how I would like to be, what I think I could actually achieve. At any one time, on that particular road, in working on myself, having found out certain things about myself, I start to compare: What is this that I now call myself, compared to that what I would like to become? I am satisfied when I have reached my ideal. I am also satisfied that I have done enough in my life and now I can retire. I am also satisfied when I've done certain things and I know for sure I cannot do more and that in having an ideal which was more than what I can accomplish, I overshot the mark a little bit. And naturally there is the possibility that I say: I am not there yet. If I come to a conclusion that it is not as yet sufficient, then I still am faced with the problem: should I continue to work or not? Then I say: Why don't

I Work now? Is it because I'm satisfied or because I have no more strength? Or it is too difficult for me or I will have to give up too much, so that then I come to a conclusion: let well enough alone - and if simply I accept myself as I am now and there is no further desire. I think at such a point a person really dies. He changes his life into an existence. He is satisfied. Or for one reason or other, he doesn't want to Work anymore. And it's that kind of a way, particularly when one says: I have prifited by it. I don't understand why I don't want to continue to profit. It's very interesting when a miser wants money. He has an aim with money. It doesn't mean that ten thousand is enough for him. He is interested in a collection of a large quantity of money, preferably in little bags so that he can open them up on the floor and sit in the midst of it, you know, and use your hands to see how many coins you have. Or that you keep on taking the dollar bills, tenn dollar bills, thousand dollar bills, and there they are, and it gives him a satisfaction to be able to look at it. And whenever someone telephones him and says there is another deal on and you can get ten thousand dollars, he is still interested.

What is the aim of a man when he wishes to Work? It is that he wishes to grow and develop what is now potential. The satisfaction would only be reached when that what he calls his growth has reached an end and that nothing else can happen. Now, if I say I am unconscious and I have to be satisfied with the laws of unconsciousness which allow me to develop only up to a certain point and no more, and regardless of what I had tried and attempted, it has not had any particular resut. Now someone tells me: I will give you an elixir of life and it will enable you to Work a little bit more and you can developmore. And then having life in you, you say: Fine, I will try it. So here comes Work on yourself. You

attempt it for three, five, ten years - I don't know. The interest is gone; the results are obvious. And now it is still a question: Can I find the continuation of that road or not? And I say it depends on my life, because if I gradually in the attempts I have made, I have lost a little bit interest in life, so that at such a point there is a balance of a certain kind which is for me satisfying, then I won't Work. And I must say, nothing can be done about it. The only thing that can be done is by yourself to reconsider this question: Why don't I have really interest of continuing to Work, or why is ti that I lost it. And if you want to be sincere about that, I would try to find out why you don't want to Work. That in itself is an interest related to Work. And if then you can find a conclusion of some kind that justifies why you cannot work, then I think you can rest in peace.

It's one way of looking at it, Paul.

And at other times, I look at myself and I say: All the profits I have gained is nothing compared to what I really wish. And I look at myself making a statement like that and I say to myself: Listen, listen to this, Paul. I make a statement that I have no interest. Isn't it strange? I used to and now I don't. Can I accept that kind of a state in which I must admit that I have no more interest or will it exactly at that point become an impetus that I want to do something about that statement, because I don't want to believe that I have no more interest in Work. Then I Work, because I cannot stand myself not being interested. But again, you see, this is on the basis of remaining alive. And philosophically, perhaps it's sometimes better to just die.

(Silence)

Come!

Nicole Chabert: I have been studying the enneagra and the diagram and I

was wondering what was the connection between the two.

MR. NYLAND: The enneagram is the diagram to three bodies in a circle where the lines which are represented in the diagram as straight lines, become the circumference of the circle. So that if I look at the diagram and I see there is an octave and it is diveded into two parts - the DO-RE-MI and SOL-LA-SI - I would try to find this in the enneagram. I start out with point 9 on the top of the enneagram and I go around, clockwise, first to 3, then to 6 and then back to 9. That what is 9 is the beginning of the DO of physical body. That what is 3 is the FA of that octave of the physical body. That what is 6 if the SI-DO; it is the end of the octave of the physical body. At point 3, the introduction of air makes a certain formation which I call beginning of Kesdjan, which for man is a DO-RE-MI and which starts out at 3 and runs to 6. And the continuation from 6 up to 9 is the SOL-LA-SI of his emotional body. At the point 6, there is the potentiality which is expressed by the sound DO, called the beginning of an intellectual body or his Soul. If that potentiality is actualized, it starts to form on the circumference of the circle, from the point 6 up to 9, a certain section of the octave which is, for the intellectual body, DO-RE-MI. And in order to continue it from 9 to 3, as it were, going on to a second cycle of circumference, is the SOL-LA-SI of the Soul body. So the bodies are in that way superimposed on each other. And there are indications of a certain rotation, so that one flowing over into the other is a little bit better indicated than that what is when the lines are only parallel.

In the enneagram, there is an addition: The three points which are essential for a man to discover whenever he has only to do with the Law of Seven as phenomenon, that when he wants to find out what is back of the phenomenon and he says it is an essential quality I call noumena, it

is indicated on the enneagram by the triangle 9-3-6. The lines which connect 1-2 and then it skips to 3; 4 and 5, it skips 6; and then 7 and 8 and it skips to 9 - are six points which for a man indicate the Law of Seven as expressed in an octave, so that then what one sees in an enneagram as the law of phenomena, which is the Law of Seven - indicated by 1-4-2-8-5-7 - and at the same time the Law of Three which is 9,3, and 6; and that there are then crossing points at which there is an influence from one onto the other and whatever that is. All that of course is in addition to the enneagram and it's not so easily found in the ordinary diagram. On the other hand, the diagram, as lines that are parallel, are not really parallel lines. They are lines which are also superimposed, only in the straight way instead of in accordance with the circle. So that really what the diagram is, is an estending of the three bodies, whereas the three bodies should be one. So I say, physical is from DO to SI-DO. Emotional or feeling or Kesdjan, starts at FA of that same scale and continues in the direction of SI-DO and add ot it the SOL-LA-SI of feeling. And that what is the beginning of Soul or intellect starts at the I-DO of physical and continues in the same direction as the SOL-LA-SI of Kesdjan and then finally ends up with its own SOL-LA-SI at another DO. It means that the diagram indicates, in that particular way, two octaves - one physical from DO to SI-DO and one intellectual from that new DO to another SI-DO, one octave higher. And the third body is the connecting link between the two, starting at the middle of the first one and connecting that with the middle of the third.

I hope now that you have been able to visualize the diagram the way it is, also that you are sufficiently familiar with the enneagram, as a drawing, so that now you can really go home and study a little.

Nicole: Thank you.

MR. NYLAND: All right? Yah.

New Questioner(Andrew Nevai?): When I do something in an attempt to make myself more conscious, I'm sure that I achieve something, but it's a tremendous briefness and it takes a great deal of effort to maintain it. And I don't appear to find ability to strengthen or do anything further than this. I can do this from time to time during the week, but I don't appear to go any further than into something for a brief moment.

MR. NYLAND: Well, of course in the beginning, whenever you want to what you call attempt to come a little bit conscious, the problem is that I myself don't become conscious. I would like to, but it may take a long time before my unconscious state can go over into a conscious state. And whatever is there that is, at the same time, changing - when I say that there are three particular sections, even in an unconscious man, of his mind, his feeling and his physical body, that that what I really would like to achieve as a conscious man and a harmony, which Gurdjieff indicates should be the aim of any man, even living on Earth, that then he should fulfill his task of making out of that what is now one and a half body, three bodies total. That then such a man could be called conscious. And the implication is that not only his mind has become a conscious mind, but that his feeling has become a conscious conscience, and that that what is the execution of either the thought processes or the feeling processes, will take place by the means of the body which then is called the will of man. So to change over from an unconscious state to a conscious, is a tremendously difficult task. And it is not only that it is difficult in itself, as a question of wanting to change, or that what one might become when one is at the present unconscious, and that everything, you might say, has to be renovated. But it is also that the surrounding in which I happen to live is definitely against any attempt I want to make to become conscious because I happen to breathe in the atmosphere of the Earth. And the Earth desires for me, as a human being, to remain

unconscious and will not - Mother Nature does not like people to grow out of her clothes, as it were, to become free from her, because Mother Nature has a purpose for man as he is on the Earth, that he should continue to live and that he should remain unconscious because that will serve the purposes for the Earth as is needed by Mother Nature to keep herself at the place where she is, and the utilization of mankind as converting machine in order to maintain the blanace of what we call the Cosmic Ray. Have you any familiarity with these kind of terms, or are they a little bit outside of your scope?

Questioner: I understand what you mean. I understand--

MR. NYLAND: Okay, Okay, as long as you understand what I mean by that, because then it will be easier to explain that the conditions as they are on the Earth and wherever Earth happens to be with the planets and the Sun in our own solar system, all people living on the Earth would, I think, by themselves love to strive to live not only on the planet, but to go up to the Sun. For a person it means that he would like to develop that what is his brain into a conscious state, functioning then as a real thought and that he also would like to have his feelings start to function more emotionally, comparable to the level of the planets as we know them in our own solar system. So that when man himself, as an entity, can be considered a little bit of a system, a solar system of his own, he then has to be subject to the possible development of at least two different things, which is for the feeling to be completed in its own octave with the SOL-LA-SI, and for the Soul or for intellectual body to be really completed all the way up from DO-up to SI-DO of that octave. There is of course a third influence which is the SI-DO of that what is physical body and that simply means that man becomes gradually free so that he can fact death as an entry instead of as a shock. Now whatever it is

that is meant by that, I make attempts in the midst of an atmosphere which is antagonistic. I have some kind of an inkling of what many may be meant by Work on myself and what is perhaps meant by Objectivity, although I don't know anything about it and I cannot describe it since everything of me is subjective. Nevertheless I have in me a certain wish and I say I wish to grow. Where this particular wish comes from, I don't know. But then Gurdjieff says: All right, if you have a wish, I will tell you how to get there. Now he says: In order to become familiar with yourself, you have to have a point of observation outside, as it were, of yourself, so that that what is then observing you, receives data of yourself which are truthful. This means for a man, when he understands Work on himself, the creation of something which Gurdjieff calls an objective faculty or in the book of Beelzebub's, it is called a telescope which is directed, on the planet Mars, in order to look at the Earth and, you might say, to study the Earth. It would have to be a study in an objective sense. It would mean, in the first place, as the result of the wish, my desire to create something that could function objectively. Which in itself is already very difficult because I don't know what is meant by it, really. I also know that what I can create with my wish can only be very small, and I also know that that what might start to grow, I have to keep on feeding it all the time. And it is definitely an experience, that when I say something of me would like now to become objective to me as I am, that then the difficulty for that what I create, is to be sufficiently grown up, even to say I accept you for that you are. And therefore I ask: Do you know what is meant by the process of Work, because you said you try to become conscious. From our standpoint, it's the wrong way of expressing it. It is a question of course ultimately for you to be conscious, but the means by which it is reached, is first to make something that you create on your own and that

you endow with certain properties. And one of the properties is that it will observe you as you remain unconscious in all your manifestations, in all your thoughts and in all your feelings. So it is not a question of you becoming conscious. It is in the beginning only a question of creating two or three cells which could start to function objectively regarding you. And I will almost say: what are you expect(ing)?

One lives for years in unconscious state. One crystallizes out and has manifestation, habits and everything that goes with it as far as the physical body is concerned in certain form of behavior - all of them unconscious. I have a mind which thinks in unconscious way. I mean by that, the mind is never free from associative comparisons; it never is free from the memory; it never is free from anticipation; it many times lives in the past. My feeling, if I want to look at that, remains unconscious throughout my life. Very little is done to the development of a feeling, than only that what I need for my ordinary existence on Earth. And it is sufficient that I like this or that, or dislike it, or that I am jealous or angry or all the rest. I simply call it, it is functioning as an ordinary feeling. But if I would like to develop it, my feeling would have to have a relationship towards the totality of the life as it exists, not only on Earth, but everywhere. And that then, in that particular recognition, I could become even emotionally involved and start to develop something that will not be situated in my solar plexus but that gradually could move to my heart as the seat of my emotions.

Now what am I up against? Years and years of that unconscious behavior, unconscious thinking, unconscious feeling. And all of a sudden I get an idea that I would like to grow out of it, and that now all I have to do is to simply say abracadabra and there is a miracle taking place and tomorrow morning I awake up as a conscious person. Of course it's idiotic.

A baby may just as well say, here I am on Earth, tomorrow morhing I will be full-grown. It is just as dumb. That is, if one believes that that ought to be taking place. But if now the truth is that you find out that it doesn't take place like that and that you constantly feel and know that you have to maintain it and that you have to continue to have the wish, then really you have your feet on the ground, because that is actually the fact. And it cannot be changed because that is kind of the process, tremendously slow, gradually starting to understand what may even be meant by an objective faculty and gradually to accumulate facts which are more absolute because they are not associated with any other kind of thoughts and they have been recorded at the moment when theyy actually happen, so that they are free from time. All of these different factors have to be considered when I want to apply Work on myself which then, as we say, involves 'I' observing me, impartially and simultaneously.

You see, one bites tremendous big piece off and you cannot even chew it. And what you say of course is quite right, it cannot be done and no one can. That is, one can wish for it and you can hope for that kind of a miracle and you say: If I only now could concentrate all my efforts for, let's say five minutes and absolutely be able then to forget everything about my unconscious state. If I during that five minutes could loosen up all the crystallizations of myself; if I during the five minutes could become aware of myself and realize to the full and the deepest depths of my feeling that I am a machine; if I only at the present time kx could change the whole vibration rate of my brain into something that will start to vibrate in a different kind of a phase or at least different kind of arrangements of vibrations, so many per second - then I would say five minutes I could be a conscious man. And of course one is free to have such thoughts, but they are based on blue sky, not based on reality. And it is a very good t ing to find out where the realitv is. Such impossibility

even to attempt to be awake with 'I' and 'I' being aware of me, in the beginning, for any length of time, which we might call one second or two, and to remain aware. It is impossible even to assume that during that time the 'I' is sufficiently capable to take in the totality of myself. And that I can then assume that if I could maintain it, that I myself have enough of a wish to produce food for 'I' to be what it should be when it's full-grown. Y You understand these problems?

Questioner: Yes, but what do you suggest then?

MR. NYLAND: (I) suggest: Keep on going. But don't be foolish. In the first place, don't expect anything else. In the second place, know that 'I', even if I create it, is only a little bit of something that tries to do its best; that it is at most, in the beginning, a little bit of cell and it will start to grow if it is fed. Also, I must know that the conditions in which I want to Work on myself, have to be so conducive that my energy is available for the wish to create 'I' and very little energy is required for the maintenance of myself in the way I happen to live or whatever I am doing. It means, simply, I want to live in such simple conditions for the moments that I want to devote to Work, I want to have so few thoughts that they don't start to interfere, I want to have a feeling which practically doesn't exist, I want to have a body which is sufficiently relaxed so that it doesn't take up all my energy in the tensions of my muscles. And then I hope that in the creation of 'I', there is something every once in a while recorded, which is the truth about myself. I have to do it not hundreds of times, but thousands of times. And that of course looks like a tremendous job and it is tremendous job. And it would be completely impossible to fulfill it if, during that particular attempt, extending over days and sometimes of course years, there were not certain light points which give me, at that time, an insight of myself. And that because of this attempt at Work, even if I don't reach the condition where I would like 'I' to be,

which is the guide and light for my life, that already in the very beginning I start to discover certain things about myself which become intriguing. And that then it opens up certain possibilities which I've never seen before and that therefore the monotony of having to apply, thousands of times, the same kind of an effort, is now at the present time lit up already a little, because it has given me information about myself which I didn't have before and which I think could be extremely useful. So that in the beginning, instead of saying I would like to be conscious, I would simply say: I would like to acquire self-knowledge which is reliable. That I think is good statement.

You understand what I mean?

Questioner: Yes, sir.

MR. NYLAND: I'm not putting any cold water on you?

Questioner: No.

MR. NYLAND: It is only to tell you, the truth is that it is very difficult, even if the attempt is there and one can understand the simplicity of the attempt. That what one goes into as one strives to live with it, is a very complicated affair. All right?

Questioner: Yes.

(Cassette turned)

(Coughing and noises)

(MR. NYLAND: It is interesting. Don't think for a moment that your coughing does not go to big well.

Other questions? Yah.)

New Questioner: Mr. Nyland, how can we tell what kind of karma is part of our life or what kind of destiny or faith, we are--

MR. NYLAND: How much do you know of astrology?

Questioner: Not much.

MR. NYLAND: How much do you know of psychology.

Questioner: Not much of that either.

MR. NYLAND: How much do you know of physiology?

Questioner: Nothing.

MR. NYLAND: ThatIs your karma. (Laughter) All right.

When one doesn't know, he studies. Every time you look it up and say: Is that karma? You say: Maybe. The next page you say: Yes. The third page you say: No. ThatIs the way one studies one's life. It's a very nice word. You can simply say: What's my duty? What is a responsibility? When it comes down to the question of karma, one assumes already that something has to be done in order to become free from one's karma. It may be that one is on this Earth in this kind of a form in which there is a karma that was left undone in a previous life. Astrologically, I have been born out of certain parents at a certain time, in conditions where the stars and the rest had certain places and I, as a human being appearing on Earth, was affected, which I try to chart in accordance with a geocentric configuration in which then my horoscope will give certain ideas about perhaps what I am, either physically or even psychologically and perhaps which tendencies I am.

When I grow up and I discover that there are certain things that I feel I have to do and that I cannot get rid of them, I start to uncover something I call my karma. I don't know why it is laid on me. I don't know where it comes, this kind of a conscientious question of having a responsibility all of a sudden for my life. Because in the beginning, when I grow up, I have no thoughts about it, than only wishing to grow up and wishing to live and if possible to enjoy myself. And I don't know what it is that develops in me that afterwards I call a conscience. Because I, really, I don't want a conscience. If it was up to me, I would say consciousness and conscience, it's okay, but don't let it interfere with my

desires for living. And it is strange, because there are lots of people, apparently, who are quite happy never to think, not even about karma, but even about themselves and they are happy-go-lucky. But when 'I' starts to develop and I find out that there are certain things apparently that are required and I don't know why that particular law starts to operate with me, that I then say, how is it possible, I cannot get out of it. And it doesn't let me go, but that I can say with my mind: Oh, no, I don't have a conscience, it doesn't matter, I do my best. And I can't help, after I've done my best, to start to question: was it really the best? Was it really something I should have done? Am I sorry I did it? Did I do it right enough? What will I satisfy? And then I have a judge and that judge happens to become a conscience. And then I open the door to my conscience and there the whole karma falls out and then I have my hands full.

My suggestion is: don't worry too much about karma as yet. Karma entangles you. Karma is like a little bit of wisdom. When you start to become acquainted with it, you start to compare all kind of experiences and put them in all kinds of words, and all of them you will call karmatic influences. And pretty soon you won't be able to find your way out and you are, you know, like Ariadne. The road is lost. And the only way by which you can find the way back, is by having something that keeps on connecting you with reality.

All right?

Questioner: All right.

MR. NYLAND: Your brother in karma.

Robert Solod: Sometimes, at a meeting or at the Bar or at music, there's something which touches me emotionally or makes me feel in a deeper way. I find I can Work from that feeling, from that state in myself. And during the week, I find that state goes down hill and I can't get back to it, you

know, and I feel like I'm knocking my head up against the wall.

MR. NYLAND: Robert, the solution is simply that if I utilize any kind of a state I am in and it maybe ~~ex~~ invokes, because of emotions or conditions in which I happen to live, and it produces in me a desire that I wish to Work, that I actually convert that energy, at that time, in Work. I have to have a result of that kind of a feeling that is then taking the place of the energy as represented by the feeling. It is an experience which first is emotional and, by conversion with the attempt to want to Work on myself, I have an experience as a result of which I experience a stzte of awakening. You see, if it is as clear as that, that whenever I have an emotion and it encourages me to Work and then at that time I create an 'I', small as it may be, or I even might have the experience in my unconscious state of 'I' existing, and as if 'I' then at that time, because it is present to me, gives that what I am, unconsciously, as awareness of something that is light existing, then there is a combination in which the emotions, in the first place, and the result of that what is my effort, culminating in the fact of an experience of an awareness, are joined together. Now I go into ordinary life. That what is in ordinary life can remind me of the state in which I am, unconsciously. And I don't always need emotions. I may even look at myself and say: Look, this kind of a fool, how unconscious, how uncontrolled, how stupid he is, how impossible, how unable, how he cannot find a word that if needed, his action, his posture, his activity - all of that is completely unconscious and at the moment, every once in a while, I happen to see it or I happen to think about and I remember what I was and all of that, as a motivation for Work, produces in me a very definite experience of wanting to Work. Now when I Work, at that time, again I produce something that is the conversion of energy which originally was the wish. But when it produces a state of 'I' aware of me, and again I experience the same kind of

experience as before, then I kink it up with that what has caused, in the first place, my emotional state. And the recollection of that state goes now via my awareness and produces then, with this awareness, the emotional state which I had originally. You understand what I mean? It will never be done direct. It will never be done by means of your thoughts or even your feelings. But it can be done by something that is free and allows you, at that time of the freedom, to choose the state that you wish to be in.

Robert: It is wrong, then, for me simply to try to maintain it?

MR. NYLAND: It is.

Robert: Right.

MR. NYLAND: Because you never will produce it. If one lives on Earth, one lives at the certain distance away from the Earth determined by the heighth of one's body. When there is an 'I' and that what is in man starts to grow, it is as if many times his Kesdjanian body and whatever there is of Soul, is lifted away a little bit from the Earth so that the distance is a little bit more and is not as much on the Earth anymore. One says he has grown a few wings or at least he is lighter. In that kind of state, it is like an atmosphere which surrounds the Earth, in which at times a man can live and be there for some time, then coming down to Earth again. It depends entirely what his development is. But there are, at that particular distance away from the Earth - if for instance, I live on the planetary level in myself, I am then away from Earth and not subject to the laws either of association or of forgetfulness, so that then where I am gives me a chance to look objectively at the state in which I was on Earth. And at that place I can select the states that I then objectively can become aware of it.

All right?

It's very difficult, what I said this last time. It's very difficult, but it is the explanation.

Yeah?

New Questioner: When 'I' is looking at me and there is a lack of objectivity, 'I' is angry or frustrated because of the observation--

MR. NYLAND: Wait a minute, let's get that clear. There is a lack of objectivity. That I can go along with. But what is grustrated? 'I'?

Questioner: Well, that is my question, sir. I'm trying to find out if this is really 'I'--

MR. NYLAND: No;

Questioner: --or part of me.

MR. NYLAND: No, no. 'I' is never frustrated. 'I's function, particularly in the beginning, is to accept you as you are. It has nothing to do with 'I' as existing as a form of life in a certain form. That what is the form of that 'I' is completely free from all subjectivity. When I am frustrated myself in ordinary life, I know that certain things take place in me. My feeling sometimes expressed in a certain way, sometimes thoughts wishing to give up and so forth - all that belongs to my unconscious state as a human being. And nothing of that kind of behavior, not even a motivation, can belong to 'I'. The 'I', by definition, si something that is completely free from that and for that reason I call it objectivity. But therefore when I talk about objectivity, I can only talk about 'I'. And when 'I' actually is aware, the requirements of objectivity is that that what is being observed is accepted by 'I' for whatever it is. 'I' is only interested, in the beginning, in the fact of my existence. The reason for that is simply, the fact of my existence means for me and for 'I' - it means for me in the moment I try to understand 'I' - that that what is life is in a form. And since 'I' is only interested in life, it will not be hindered by whatever form my body or anything of my personality happens to be. You see, it is that definition of objectivity, that nothing subjective can ever enter into objectivity.

Look at it actually as if this 'I' is away from you, as if the distance between this 'I' is so great that it cannot even distinguish the detail of yourself. Imagine yourself, this 'I', to be on Mars and looking at the Earth. Do you think that what what is the observer on Mars can distinguish what kind of tie you have on or even that the nost, about the scowl on your face or expression or the angry or the blood circulation? It only can see a moving object, and from that it says and it assumes, there is a form of life and since I'm interested in life, I don't care what the form is, because my interest of life is to see that that what is life will be set free from the form.

You understand the philosophical reason?

Questioner: Yes.

MR. NYLAND: If life is eternal, as I find myself in life, in whatever cell I happen to consider, then I say why is it that this life of mine as a personality is encased in something when life in itself in principle is eternal? And I cannot reconcile that. And because I don't know, I want to find out by going down to that what is the source of my life so that then I really can find out: is it necessary for this life to exist in a form? I say it philosophically, because I want to enter into myself into that where life is as central point. And when I try to do this and become on this particular road more and more essential to myself, there is a point in which everything seems to be solved and where there is freedom. And I simply consider that as a point in which there is no space, no further dimensions and no time. And because of this, I've taken away the forms of this life. And at the same time, I say life exists but I don't care anymore about the form and any form life would take, as long as I can see life.

The purpose of Work is to try to understand the form in its transparency. That is, there is something that as result of the existence

of 'I', starts to affect the form of a being so that then he becomes transparent to 'I'. And that that what is life in him, has the possibility of looking out.

You understand what I mean?

Questioner: I think so.

MR: NYLAND: Then in that life the wish is born for unity until eternity.

Questioner: Could I say, from a practical point of view, a so-called frustrated 'I' which was looking at me, was something other which was observing both and gave rise to my question?

MR: NYLAND: It is quite right, if there is a certain recognition of that kind of a fact existing. It does not mean that there is another observer. It is a thought about an experience which lodges in your brain and then you elaborate in your brain about the possibility that there are and must have been two things. The observation is not there because you cannot, at any one time, have something in your own brain which observes that what is an 'I' and observes at the same time that what is 'it'. You can try it but it is not possible. It only goes via your memory and then the mind starts to function and it makes it appear as if there is another 'I' looking at the first 'I' and 'it' as a body. And of course logically one can draw that conclusion if this 'I' being, belonging to me and 'it' as I am, might be observed by some other creature I call God, looking at, you might say, the two of us. But you see, all of that is projection of the mind. And I'm allowed to project, I'm allowed even to hallucinate, I am allowed even to assume that that what is the 'as if' could become reality. But in this particular case, it never will become real because it never will become an experience. It always will remain a thought.

All right? I'm afraid you have to think about it.

Yeah, whose hand?

Andrea Asti: Andrea.

MR: NYLAND: Yah.

Andrea: So when I get very enthusiastic about my life, at times, and I start to spin and a lot of thoughts and feelings come in--

MR: NYLAND: What is the spin? Where? The spinning process, where? Your mind?

Andrea: I can't tell. I think it's combination of my feelings, because it goes deeper.

MR: NYLAND: Okay, let's say it is halfway feeling, halfway mind. All right. So it goes around. It makes you spin.

Andrea: And it goes deeper.

MR: NYLAND: To where? Try to define it. It's all right, because when one is in an emotional state and it is a result of an acceptance of one's life, and it also means that in such acceptance there is a sense of freedom, partly because there is a sense of enjoyment. One has to distinguish between that what actually is the state of myself and that what perhaps could be aware of that kind of a state. But since it is such an emotional state, that what even could become aware if it tried, would remain identified w th me myself, being, let's say, intrigued by the life. So then I'm back again to the description of an ordinary state in my unconscious way, of how I am sometimes very high and enjoying and living a life full of possibility and imagination and all of the rest. It still remains unconscious.

You see, there is no objection to it at all. I think it's wonderful when a person can be that emotionally involved, even if he gets dizzy.

Andrea: I don't mean about events in my life. I mean, when I can come a little closer to the life in me.

MR: NYLAND: But how will you? All you can say, there is more life in me. The further I go, how deep I go, I have no measure. It has to come out in the level of my being. When I would have a measure for the level of my being, I then may be able to trace cause of the height of my level. But usually I don't connect it with the level of being. I only consider it as a state of my emotions. And

I say this time it was deeper than it was before. I want to make it a little deeper. Sit and try. You know there is a limit. One can try many times with excluding everything of the rest of the world, by yourself wanting to enter and really meet life. And you hope you will. And at the certain moment you say: This is it - and at the moment it's gone. From the standpoint of Work, it is of very little value. All it can give you is a belief in your emotions, to be able to be flexible at times. The same way as I want to think with my mind and I want to get to the de ths of a problem and I sit and I sit and I perspire and my head starts to steam and all the different things continue and rotate within my head and I cannot get closer than just that and no more./ That even if I look for the answer of a problem, I cannot find it. And the continuations of my thought processes in that way will gradually dull me. And emotionally, I will be dulled. I will come to a point and that's the limit.

You have to understand that there are limits to a man, not only physically but also emotionally and also intellectually - absolute limits. The height of the man as he is, whatever it is, six foot and arms outstretched, that's his height. When it says in the Bible: Not one iota can be added to it - it is the truth. I cannot, by any means, make myself grow up taller than what I am. I cannot, by any means available to me on this Earth, make my feelings deeper at a certain time. And the same applies to my mind. But I say it depends on the being. And the being is dependent on the experiences. And the experiences are usually at least two centers and perhaps the third added. It is better if all three centers have the same kind of experience. And in that entity, the level of my being can recognize the source o where the level comes from. Then it will be possible, at such a time, that my level of being, giving me an experience, I realize that that experience is deeper than ever before, emotionally, and that the level of my being is as high as I have ever had.

Does that make sense?

Y ou have an added difficulty. When the state is emotional and you want to enter into the depth of one's emotion, you do with your mind. And that is a tremendous difficulty. The mind for a deep emotion is terrible. It cannot enter and it is never allowed. The mind when it tries to understand in its perfectly beautiful way what is an emotion, will always find the sign: Do Not Enter. Forbidden Territory. Sometimes it says: This is the private life of my emotional state. And sometimes it is sharper: Nobody is welcome.

(Silence)

Well, I think in general it's very bad. When we talk about life and the expression of it, on the certain level where I think you ought to live when one is interested in development of oneself, I think it has to be definitely an aspiration towards something that you know for sure you haven't got. And I think you have to make a payment by sending the energy in such concentrated form that really there is a wish as if you can't catch your breath. Because if you actually understand what takes place in a baby when he wants to crawl and get up and the attempts he makes in wanting to stand up and when then he is standing and his crooked lets cannot hold him and he falls down again, and he tries again and again and again - that is a form of life expressed as a wish to grow. We're talking about similar things.

One talks about the wish to grow, to become a man. And of course the assumption, the truth is, I am not a man and I have to grow, but I know that if I stay just a little bit of a man, I die. And when I have belief in the continuation of life as, I say, as eternal or the qestion of eternity and infinity entering into the concept of my life, I become different kind of person because then I have hope that there is no end. And then I read about His Endlessness. What is the meaning? I could not understand it unless I feel and there is possibility for myself also to become endless, otherwise such a term wouldn't even appeal to me.

If I pray to God, of course I want to be like God. There's no question about that. It doesn't mean that immediately He w ll say: Come. But I certainly aspire to that kind of aim. If I have one ideal, even in ordinary life, everything that I want to do is concwntrated on that. And my ideal is my God. I forget about everything. If my ideal is money, I don't care about anyone else, I want the money. If I have an ambition and I want to become a good doctor, I spend all my timex - doctor, doctor every time. If I want to be an artist, I know I w ll work and it doesn't matter if I have not enough food or not enough money or what. Beg, borrow or steal, but I am going to be an artist, because I will tell the world what is what and I will show by creation that that is the way to salvation, or whatever other motivations you might have. But that's the sign, you might say, of the youth. But we are in our infancy regarding the possibility of that what is the growth of your Soul. We are children and there is a beginning of something. Where is your wish? Almost as if you are out of the breath, wanting to find out what the hell will I do in order to grow further. But you see, the explanation is exactly, you sit here in the atmosphere of Earth. And if it were possible to pump out all the air and to keep what actually could sustain you, not oxygen. Maybe ozone, it is a little bit stronger and when it's sufficiently diluted by means of the noble gases, there might be a chance that your Kesdjanian body could develop. And that is really the aim. That is xqk why, when you don't ask question, where are you living? It is so wrong. I've said this so many times. It is really almost, I would say, my talk. Read a book, something like ALL AND EVERYTHING, or whatsoever you want to read regarding this kind of knowledge, esotericism, mysiticsm. You like a mystic story but you don't want to find out the mysticism of your own life.

What is it?

Barbara Rosen: On the last trip you asked us to Work on ourselves with emphasis on a little 'I'. And about a week after you left, I started doing that! And a little while later, it seemed to me as though there was something else with me. It was

as though I was in a certain kind of state and there was something with me, not all the time but many times. And then I had - I was going to come here - and I had to start working for money and I had a feeling that whatever it was would leave me because I was going to very unfavorable conditions and it did leave a little while after I started working - for money, that is. I'd like to be able to bring it back even though I know and I've been told that—

MR: NYLAND: You know what made it go? Your working for money. So maybe if you don't work for money, it might come back. But it is more than that, Barbara. If I seek the kingdom of Heaven, money will be given to me. If my attitude towards my life is the wish that I really have to grow and fulfill a certain function, which consciously speaking has nothing to do with the maintenance of myself than only in accordance with a few rules to give it enough food, not money (of certain question), but when I link up the desire for money with the desire for further development, then that what I work for, as money, enabling me, let's say, to make a trip to the Barn and come here for your sake and your growth, then it becomes one and it is taken over by that what is more important, which is your development. If I keep on emphasizing my wish that I want to grow up, that I feel that I am entitled to know what it is to become a conscious man, that I feel as I am now, that there is life in me which belong to God or is the same as the life of God, then I can identify with myself that what is endless as the totality of the Universe. And that at certain moments, I can have a realization of that kind of a oneness and that I know I am part of it. Then I am part of it and the emphasis is on that, not on me, but on God. Then my emotional state becomes real emotion because it's no longer selfish. And then all things will be added unto me.

You understand?

If I spend my money, there is room for my purse to be filled. If I empty my brain, then something else can enter. If I wish to have friends, I have to be free from friendship and they will all come and become my friend. If I want to give, I

have to give that what I don't want to gi e. When I wish to give, I have to give that what I am. When I'm ready to give that what I am, I will xx receive that what I will become.

You look a little bit hesitatingly, don't you? Are we already at the end?

(JAM?):

MR: NYLAND: Huh?

(JAM?): Almost over.

MR: NYLAND: No, but I think we stop, don't we. It's good note to end it on, Barbara.

The emphasis for one's shelf and one's life is the aim of unity for understanding of the meaning of God. If I understand the meaning of my life, the reason of my existence, I have an opening into the totality of all wisdom because 'I' in principle represents exactly the same as God in principle. It is xxxxxxxx only at times in a different kind of a form and when the form gradually can disappear, that what remains is life.

So, good night. See you next week, I hope. I hope it was not too warm. But maybe, by this time, we have cooled off, even.

But, more life, more really wishing to find out and you'll only have that kind of energy when you Work. And Work means it takes the thoughts about Work away from your mind and you empty your mind in the application of observing that what is your behavior. And then when the mind is empty and that what has gone as the wish to Work into experience of yourself as a personality, the mind is again ready to receive information about what is Work on myself. And it is that cycle that changes a man fr m his static position of accepting everything as monotony into the possibility of a dynamic quality, never to end - perpetual mobile as Gurdjieff calls it - in which all friction has been removed. This is infinity.

Good night.

END TAPE

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